

6481

THREE
SERMONS
MADE BY M^r.
HENRY SMITH.

- I. *The Benefits of Contentation.*
II. *The Affluence of the Faithfull.*
III. *The lost sheepe is found.*
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LONDON.
Printed for Francis Smethwicke, and are to be sold at his shop in
Saint Dunstons Church-yard.

1642.

THREE
SERMONS
MADE BY M^r.
HENRY SMITH.

I. The Benefit of Communion.
II. The Afflictions of the Church.
III. The Union of the Church.



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THE BENEFIT OF CONTENTATION.

1. TIMOTHY 6 6

Godliness is great gains, if a man be content with that hee hath.

BEcause when we preach, we know not whether we shall preach againe; my care is, to chooſe ſit and proper Texts, to ſpeake that which I would ſpeak, and that which is neceſſary for you to heare. Therefore, thinking with my ſelfe what doctrine were fitteſt for you, I thought for a Text which ſpeaks againſt covetouſneſſe, which I may call the Londoners ſinne. Although God hath given you more than other, which ſhould turne covetouſneſſe into thankfulneſſe: yet as the Olive groweth with the Oak, ſo covetouſneſſe hath grown with riches in every man. Within the Philoſophers ſchool, and who is within theſe walls that thinks he hath enough, though there bee ſo many that have too much? As the Iſraelites murmured as much when they had *Manna*, as when they were without it, ſo they which have riches covet as much as they which are without them: that conſtantly you muſt keep your minds and your wealth together. I may truly ſay, this City is rich if it were not covetous. This is the Devill which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot chooſe but covet riches, I will ſhew you riches which you may covet, *Godlineſſe is great riches*. In which words, as *Job* craved of his Wives and his Servants

Exod. 16. 3.
Num. 11. 4.

Gen. 31. 4.

to give him their Idols, that he might burie them; so *Paul* craveth your covetousnesse, that he might burie it; and that ye might be no losers, he offereth you the vantage, in stead of gaine, he proposeth great gaine. *Godlinesse is great gaine*: as if he should say, will you cover little gaine before great? you have found little joy in mony, you shall find great joy in the holy Ghost; you have found little peace in the world, you shall find great peace in conscience. Thus seeing the world strive for the world, like beggers thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbor against Neighbour, for the golden Apple, that poore *Naboth* cannot hold his own, because so many *Achabs* are sick for his Vineyard: when he had found the disease, like a skilfull Physician, hee goeth about to pick out the greedy worme which maketh men so hungry, and setteth such a glasse before them that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, & a plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall be as merry as he which hath an hundred; and he which hath an hundred, shall be as jocond as he which hath a thousand; and he which hath a thousand, shall be as well contented, as hee which hath a million: even as *Daniel* did thrive with water and poulse, as well as the rest did with their wine and junc-kets. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so work upon your hearts, that you shall go away every man contented with that which hee hath, like *Zacharys*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his mind was set upon giving: this was not the first day that *Zacharys* seemed rich to others; but this was the first day that *Zacharys* seemed rich unto himselfe, when riches seemed dung, and godlinesse seemed riches. Christ doth not will others to give all their goods away to the poore, as he had the young mā, to see what he would do; but hee which forbade him to keep his riches, forbiddeth us to love riches, and makes our riches seeme poverty. When ye contemn riches, ye shall seem

rich

1. Reg. 21. 4.

Dan. 1. 12.

Luk. 19. 8.

Mat. 19. 21.

rich, because no man hath enough, but he which is contented:
 ted: but if ye covet, and grieve, and thirst, as *Isaiah* gave *Rahab*
 her a blessing, but said, *thou shalt not be excellent*: so God may
 give you riches, but he saith, *you shall not be satisfied*. For ye
 will be covetous until ye be religious. He that will have con-
 tentation, must leave his covetousnesse in pawn for it. This
 is the spirit which we should cast out; if we will leave but
 this one sin behind, you shall depart out of this Church like
Naaman out of *Jordan*, as if you had been washed, and all
 your sinnes swept away, like the scales from *Pauls* eyes. For
 what hath brought *Vsury*, and *Simony*, & *Bribery*, and cruel-
 tie, and subtilty, and envie, & strife, and deceit into this City,
 and made every house an Inne, and every shop a Market of
 oathes, and lies, and fraud, but the superfluous love of mo-
 ny? Name Covetousnes, and thou hast named the mother of
 all these mischiefs, other sins are but hirelings unto this sin,
 usury, and bribery, and *Simonie*, & extortion, and deceit, and
 lies, and oathes, are factors to Covetousnesse, and serve for
 Porters to fetch and bring her living in. As the Receiver
 makes a thiefe, so Covetousnesse makes an usurer, and extor-
 tioner, and deceiver, because she receiveth the booty which
 they steale. Even as *Rachel* cryed to her husband, Give mee
 children or else I die, so Covetousnesse cryeth unto usurie, and
 bribery, and *Simony*, and cruelty, and deceit, and lies, Give me
 riches or else I die. How they may save a litle, and how they
 may get much, and how they may prolong life, is every mans
 dreame from Sunne to Sunne, so long as they have a knee to
 bow unto *Baal*: so many vices bud out of this one, that it is
 called, The root of all evill, as if we would say, the spawne
 of all sinne. Take away covetousnesse, and hee will sell his
 wares as cheap as he: he will bring up his children as ver-
 tuously as hee: hee will refuse bribes as earnestly as hee: hee
 will sue our the poore as heartily as hee: hee will come to
 the Church as lightly as hee. If yee could feeble the pulse of
 every heart, what makes *Gebezi* take the bribe which *Abisai*
 refused; what makes *Demetrius* to speake for *Idolaters*,
 which *Paul* condemned; what makes *Nabal* denie *David*

Gen. 49. 4.

2 King 5. 14.
 A& 9. 18.

Gen. 30. 1.

Rom. 11.

1. Tim. 6. 10.

2. King. 5. 11.
 A& 19. 4.
 1. Sam. 25.

Exod. 5. 6.

that which *Abigail* gave him? What makes *Isaiah* grudge the oyle which *Mary* tenderd? Nothing but covetousnesse. When thou shouldest give, shee saith it is too much: when thou shouldest receive, shee saith it is too little: when thou shouldest remit, shee saith, it is too great: when thou shouldest repent, shee saith it is too soone: when thou shouldest heare, shee saith it is too far: like *Pharaoh*, which found one businesse or other to occupie the Jewes when they should serve God.

2. Reg. 7. 2.

Thus every labour hath an end, but covetousnesse hath none; like a suiter in Law, which thinke to have an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land: so he which is set on coveting, doth drink brine which makes him thirst more, and sees no haven till he arrive at death; when he hath lied, he is ready to lie againe: when he hath sworne, hee is ready to sweare againe: when he hath deceived, he is ready to deceive againe: when the day is past, hee would it were to begin againe: when the Terme is ended, hee wisheth it were to come againe: and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepe the bodie leane. The Ant doth eate the food which shee findeth. The Lyon doth refresh himself with the prey that he taketh, but the covetous man lieth by his money; as a sick man sits by his meat, and hath no power to taste it, but to look upon it; like the Prince to whom *Elisba* said, *That he should see the corne with his eyes, but none should come within his mouth.* Thus the covetous man makes a foole of himselfe. He coveteth to covet: he gathereth to gather: he laboureth to labour: he careth to care: as though his office were, to fill a coffer full of Angels, and then to die like an Asse, which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How happy were some, if they knew not gold from lead? *If thou be wise*

Prov. 23. 2.

wife. (saith Solomon) *then shall he wife for thy selfe*. But he which is covetous, is covetous against himselfe. For what a plague is this (unlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping. (although he should doe nothing but gather in this world, to spend in the next) unlesse he be sure that he should come againe when he is dead, to eate those scraps which he hath gotten with all his sturre? Therefore covetousnesse may well be called Misery, and the covetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which love money better than themselves: but this is the judgement of God, that they which deceive others deceive themselves, and live like *Cain*, which was a vagabond upon his owne land, so they are beggers in the midst of their wealth; for though they have understanding to know riches, and a mind to seeke them, and wit to find them, and pollicy to keepe them, and life to possesse them; yet they have such a false sight and bleare eye, that when their riches lie before them they have poverty, and he which hath not halfe so much, seemes richer than they: Will you know how this comes to passe? To shew that the covetous men belong to hell, they are all like hell while they live. Hell is never filled, and they are never satisfied, but as the Horse-leach cryeth, give, give, so their hearts cry, bring, bring: and though the tempter should say to him, as he said to Christ, *All these will I give thee*, yet all will not content them, no more than Heaven contented him. But as the Glutton in Hell desired a drop of water, and yet a river would not satisfy him: for if a drop had been granted him, he would have desired a drop more, and a drop to that: so they will lie, and sweare, and deceive for a drop of riches. The diuill needs not offer them all, as he did to Christ, for they will serve him for lesse, but if hee could give them all, all would not content them, more than the world contented *Alexander*. For it is against the name and nature of covetousnes to be content, as it is against the name and nature of Contentation to be covetous.

Gen. 4. 14.

Pro. 30. 15.

Mt. 4. 9.

Luke 4. 6.

Luke 16. 24.

The Banquet of Covetousness

tous. Therefore one saith, That no mans heart is like the covetous mans heart, for his heart is without a bottom.

Gen. 5. 15. A Prentice is bound but for nine yeeres; and then he is free, but if the covetous man might live longer than *Methuselah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grave.

1 Pet. 5. 8. It is a wonder to see: as the Devill compasseth about, seeking whom he may devour; so men compass about, seeking what they may devour; such love is between men and mony, that they which professe good will unto it with their hearts, will not take so much paines for their life, as they take for gain. Therefore no marvell, if they have no leisure to sanctifie themselves, which have no leisure to refresh themselves.

Mat. 6. 24. Christ knew what he spake when he said: *No man can serve two Masters* (meaning God, and the world) because each would have all. As the Angel and the Devill strove for the body of *Moses*, not who should have a part, but who should have the whole; so they strive still for our soules, who shall have all.

Iude 7. Therefore the Apostle saith, *The love of this world is enmity to God*. Signifying such emulation between these two, that God cannot abide the world should have a part, and the world cannot abide that God should have a part. Therefore the love of the world must needs be enmity to God, and therefore the lovers of the world must needs be enemies to God: and so no covetous man is Gods servant, but Gods enemy.

For this cause covetousnesse is called Idolatry, which is the most contrary sinne to God; because as treason sets up another King in the Kings place, so Idolatry sets up another God in Gods place.

Ephes. 5. 3. This word doth signifie, that the covetous make so much of mony, that they even worship it in their hearts, & would do as much for it as the Idolaters do for their Idols. Paul seeing such sins committed, and such paines taken for gain, thought with himselfe, if they could be perswaded, that *godlinesse is gaine*, it is like that they would take as much paines for godlinesse as they did take for gain. Therefore he taketh upon him to prove this strange Paradox, That godlinesse

is gaine, against all that in the verse before, which hold, that gaine is godlinesse. These two opinions are very contrary, and here are many against one. A man would thinke that *Paul* should be very eloquent and sharp witted; and that he had need to use some Logick, for he hath chosen a hard Text, What, *Paul*, will you prove that *godlinesse is gaine*? You shall have more opponents against you than *Abelshab* had when he forbad *Achab* to fight. If you had taken the former verse which saith that *gaine is godlinesse*, then you should have had matter and examples enough, the Merchant, & Mercer, and Lawyer, and Landlord, and Patron, and all would come in and speake for gaine, as the Ephesians cried for *Diana*. *Act. 19. 23.* but if you will be crosse to all, and preach, *godlinesse is gaine*, to them which cannot gaine godlinesse, men will thinke of you as *Festus* did, that you speake you know not what. These lessons are for *Paul* himselfe. As Christ saith, *All do not receive this word*, to all do not count this gaine, but losse: we count him rich that hath his barnes full like the churle, his coffers full like the glutton, his table full like *Belshazzar*, his stable full like *Salomon*, his grounds full like *Iob*, his purse full like *Croesus*. You speake against your Master, for Christ sent word unto *John*, that the poore receive the Gospell, as the godly were of the poorer sort: and *David* calleth the wicked rich, *they prosper and flourish*, saith hee, their seed blasteth not, their Cow catteth not; as if he should say, It is not as you rake it, *Paul*, that godlinesse doth make men rich: for this I have observed in my time, that the wicked be the wealthiest: and good *Lazarus* is the poore man, and wicked *Dives* is the rich man. Against, we reade that the Officers were asked, which of the Pharisees, or of the Rulers did follow Christ; yet these were counted rich men, though they had no godlinesse: and if you should examine your selfe, it seemes you were no other man for all your godlinesse, when you did worke with your hands for your living; therefore if godlinesse be such gaine, how happeneth it that your share is no better? so they which are like *Nicomachus* (when Christ saith that they must be born again) think that they can have

1 Reg. 27. 7.

Act. 19. 23.

Act. 16. 24.

Mat. 19. 11.

Luk. 12. 18.

Luk. 6. 1. 14.

Dan. 5. 1.

1. Reg. 4. 26.

John 1. 3. 21.

Luk. 7. 22.

Psal. 73. 3. 12.

Luk. 16. 19. 20.

John 7. 48.

1 Thes. 2. 9.

John 3. 4.

no other meaning, but that they must returne into their mothers wombe: and when he called himselfe bread, that he must needs meane such bread as they dine with. As the Jewes, hearing the Prophets speak of often of Christs Kingdome, and call him a King, looked for a temporall King, that should bring them peace, and joy, and glory, and make them like Kings themselves: to the carnall cares, when they heare of a kingdome, and treasures, and riches, straight their minds run upon earthly, and worldly, and transitory things, such as they love, to whom *Paul* answereth, as *Christ* answered his Disciples, *I have another meat which you know not of: so there are other riches which you know not of: I said not, that godlinesse is earthly, or worldly, or transitory gaine, but great gaine.*

He will not onely prove godlinesse to be *gaine*, but *great gaine*: as if he should say, more gainfull than your wares, and rents, and fines, and interests, as though he would make the Lawyer, and Merchant, and Mercer, and Draper, & Patron, and Landlord, and all the men of riches believe, that godlinesse will make them rich sooner than Covetousnesse. I feare this saying may be renewed, *if a man tell you, ye will not believe, &c.* As the Lord looked down upon the earth, to see if any did regard him, & said, *There is not one: so this sentence may goe from Court to City, from City to Country, and say, there is scarce one in a town that will subscribe unto it. Many (said David) asks who will show us any good: meaning riches, and honour, and pleasure which are not good. But when he came to godlinesse it selfe, he leaves out Many, and prayeth in his own person, Lord lift thou up the light of thy countenance upon us, as if none would joyne with him. Yet wisdom is justified by her owne children, and the godly count godlinesse gaine: to make us love godlinesse, he calleth it by the name of that we love most: that is, *gaine*. As the Father calleth his Son which he would love more than the rest, by his owne name, to put him in mind of such a love as he beareth to himselfe. Here we may see that God doth not command men to be godly, only because it makes for his glory, but*

Iohn 6.

Mat. 20. 20

Iohn 4. 3.

Abac. 1. 5.

Psal. 14. 2.
& 53. 2

Psal. 4. 6.

Mat. 11. 19.

Luke 1. 51.

but because godliness is profitable to us. For godliness is not called *gain*, in respect of God, but in respect of us it is gain to us; but it is duty to him. So it is called a health in respect of us, because it is the health of our souls: so it is not called a *Kingdome* in respect of God, but in respect of us, because we are intitled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnesse of all is found in godliness, and therefore godliness is called by the names of those things that men count best; to shew that the godly are as well, as merry; as content with their love towards God; and Gods love towards them; as other are with health, & wealth, and pleasures. Therefore it is said of the godly; *The feare of the Lord is his treasure.* Therefore (saith *Jeremy*) *The Lord is my portion*; as though he desired nothing else; and therefore it is said of *Moses*; *That he esteemed the rebuke of Christ greater riches, than all the treasures of Egypt.* It crosses be riches, as *Moses* thought, what riches are in godliness? But is this all the harvest? Shall godliness bee all the godly mans riches? Nay (saith *Paul*) *Godliness hath the promise of this life, and of the life to come*; that is, the godly shall do well in heaven and here too. And therefore *Christ* saith, *First seeke the Kingdome of God; and all the rest shall be cast upon you*; even as the sheaves fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lor*, & *Jacob*, & *Job*, & *Joseph*: riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose, therefore as *Jacob* got the blessing, so hee got the inheritance also: to shew that as the faithfull have the inward blessing; so they have the outward blessings too when they are good for them. For (said *David*) *They which seeke the Lord shall want nothing that is good.* Now God knoweth better than wee what is good for us; as the nurse knoweth better than the child when the milke is ready for it. Therefore *Christ* saith, *Your heavenly father knoweth what*

Prov. 3. 8.

Mat. 6. 33.

Esd. 11. 26.

Lam. 3. 24.

Heb. 11. 26.

Tim. 4. 8.

Mat. 6. 33.

Ruth. 2. 16.

Gen. 27. 8.

Psal. 34. 10.

Mat. 6. 32.

you

you have need of; he saith not, that we know what we have need of, but that our Father knoweth: as if hee should say, when you have need of health, your Father will send you health; when you have need of riches, your Father will send you riches; when you have need of liberty, your Father will send you liberty: for he saith not onely, that our Father knoweth what we have need of, but that he will give us the things which we need. Therefore as children take no care for their apparrell what cloathes they shall weare, nor for their victuals, what meat they shall eat, but leave this care for their Father, so saith Christ, *Take ye no care for my Father careth for you.*

He was not content to call *godlinesse* *gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more than *Gaine*: riches, and better than riches: a Kingdome, and greater than a Kingdome. As when the Prophets would distinguish betweene the Idoll gods, and the living God, they call him the *great God*: so the *gaine* of *godlinesse* is called *great gaine*. The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest love of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their loves: but when he comes to *godlinesse*, which is the riches of the soule, he calleth it *great riches*, heavenly riches, unsearchable riches, everlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out *godlines* with names of honour, and names of pleasure, and names of happinesse as it were in her Jewels, with letters of commendation, to make her be beloved. Let any riches should compare with *godlines*, he gives it a name above other, and calleth it *great riches*, as if he would make a distinction between riches and riches, between the *gaine* of covetousnesse, & the *gaine* of *godlinesse*, the peace of the world, and the peace of conscience, the joy of riches, and the joy of the holy Ghost.

The

Mat. 7. 11.

Mat. 6. 31.
Psal. 34. 10.
and 25. 5.

Deut. 12. 17.
Mar. 47.
1. Tim. 6. 9.
Phil. 3. 9.

Pro. 34. 9.
Prov. 4. 9.
and 13.
Pro. 8. 11.
and 8.

Can. 4. 1.

The worldly man have a kinde of peace, and joy, and riches. But I cannot call it *great*, because they have no enough, they are not contented as the godly are, therefore only godlinesse hath this honour, to be called *great riches*. The gaine of covetousnesse is nothing but wealth, but the gaine of godlinesse is wealth, and peace, and joy, and love of God, and the remission of sinnes, and everlasting life. Therefore only godlinesse hath this honor, to be called *great gaine*. Riches makes bate, but godlinesse makes peace: riches breeds covetousnesse, but godlinesse brings contentation: riches makes men unwilling to die, but godlinesse makes men readie to die: riches often hurt the owner, but godlinesse profiteth the owner and other. Therefore, only godlinesse hath this honour, to be called *great riches*. Such gaine, such joy, such peace is in godlinesse, and yet no man coveteth it: and this is the quality of vertue, it seemeth nothing unto a man untill he hath it, as *Salomon* saith of the buyer, while he is in buying, hee dispraisth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye aske; but when hee hath bought it, so loone as he is gone, hee boasteth of his pennie-worths, and saith it is better than his money. So godlinesse, before a man hath it, he saith it is not worth his labour, and thinkes every houre too much that he spendeth about it; but when hee hath found it, hee would not lose it againe for all the world; because he is now come to that, which followeth: to be contented with that he hath. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pound, nor twentie pounds, but with that he hath: and there is great reason why he should so: because no man knoweth what is fit for him so well as his carver. And therefore every one should esteeme so reverently of God, that hee think nothing better for him (for the time present) than that which God meashureth forth unto him. For when Christ had no money, he was contented: and when he wanted money to pay tribute, he sent for no more than he needed: he might have commanded 20. pounds as well as 20. pence. But to shew, that wee should desire no more than will serve our

Gen. 3. 6.

Prov 20. 14.

Mat. 17. 27.

our

our turne; hee would have no more than served his nature. Now, because Contentation is of such a nature, that it can please it selfe with poverty, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith Paul) wee owe to godliness, because it is not possible for a Wicked man to be contented; for as he is not satisfied with sinne, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; untill God come, and then hee saith, *My cup is full. Shew us thy Father* (saied Philip) *and it sufficeth.* Nay, shew us thy truth, and it sufficeth. *Now my soule* (saith the churle) *take thy rest:* nay, now my soule take thy rest, for thou hast laid up for many yeares. The godly man hath found that which all the world doth seek, that is, *Enough.* Every word may be defined, and every thing may be measured, but *Enough* cannot be measured or defined, it changeth every yeare: when we had nothing, we thought it *Enough*, if we might obtaine lesse than we have: when wee came to more, we thought of another *Enough*: now we have more, wee dreame of another *Enough*: so *Enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it seemes to quench, so riches come as though they would make a man contented, and make him more covetous. Therefore seeing contentation was never found in riches, the Apostle teacheth to seek it in godlines, saying, *Godlines is riches*, as though it did not only make a man contented, but make a man contented with it selfe. He speaks as though hee had found a new kind of riches which the world never thought of, that are of such a nature, that they will satisfie a man like the water that Christ spake of, *that drinky of this water shall thirst no more*: so they that take of these riches, shall covet no more: but as the holy Ghost filled all the house, so the grace and peace, and joy of the holy Ghost filleth all the heart; that as *Joseph* had no need of *Astronomie*, because he had the spirit of prophesie: so he which hath Contentation, hath little need of riches: hee thinks not of the

Philo-

Psal. 23. 5

Iohn 14. 7.

Luc. 12. 19.

Ioh 4. 13.

A.G. 2. 2.

Gen. 44. 15.

Philosophers Stone, nor the gold of *Ophir*, nor the mines of *India*. But he hath his *quietus est*, without/out of Law; for he retaineth a peace-maker within, which would make all Lawyers Preachers, if men were so wise to take counsell of it.

When the law is ended, if the man be not content, he is in trouble still: when his disease is cured, if he be not content, he is sick still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sickness, and poverty, and bondage, yet if hee be content, he is free, and rich, and merry, and quiet, even as *Adam* was warme though he had no clothes.

Such a commander is Contentation, that whereloever she setteth foot, an hundred blessings wait upon her: in every disease she is a Physician, in every strife she is a Lawyer, in every doubt she is a Preacher, in every griefe shee is a Comforter, like a sweet perfume which taketh away the evill scent, and leaveth a pleasant scent for it. As the Unicornes horne, dipped in the Fountaine, makes the waters which were corrupt and noysome, cleare and wholsome upon the sudden: so, whatsoever estate godlinesse comes unto, it faith like the Apostles: *Peace be to this house*, peace be to this heart, peace be to this man.

I may liken it to the five loaves and two fishes, wherewith Christ fed five thousand persons, and yet there were twelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they have but little for themselves, yet they have something for other, like the Widowes Mite, that they may say as the Disciples said to Christ, they want nothing, though they have nothing. Contentation wanteth nothing, and a good heart is worth all. For if thee want bread, thee can say as Christ said, *I have another bread*: if thee want riches, thee can say, I have other riches: if thee want strength, thee can say, I have other strength: if thee want friends, thee can say, I have other friends. Thus the godly finde all with-

1. Reg. 9. 27.

Gen. 1. 25.

Luk 5. 9.

Mat. 22. 41.

Luk. 22. 35.

John 4. 32.

within, that they see without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entred into him; for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore Paul saith after his conversion, that which hee could never say before his conversion, *I have learned to be content*. First he learned godlinesse, then godlinesse taught him contentation. Now (saith Paul) *I have learned to be content*, as though this were a lesson for every Christian to learne, *to be content*. For thus hee must think, that as God said to Moses when hee could not obtaine leave to go to Canaan: *Let this suffice thee to see Canaan*: so, whatsoever he giveth, he giveth this charge with it, *Let this suffice thee*. As Jeremie saith, *This is my sorrow, and I will beare it*, so thou must say, *This is my portion, and I will take it*. This is the signe, whether godlinesse be in a man, if he have joy of that which he hath; for things which God giveth to the righteous, Paul saith, that hee giveth them to enjoy, that is, if he have much, hee can say with Paul, *I have learned to abound*; if hee have little, he can say with Paul, *I have learned to want*; that is, if hee have much, as Abraham, and Lot, and Jacob, and Job, and Joseph, yet it cannot corrupt his minde, but as the net was full of Fishes, and yet not rent, because they cast it in at Christs command: so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because hee remembers, that these things were given him to doe good, as Hester thought of her honour; for if wee have little, it is like the little oyle which served the widow as little as it was. *A little to the righteous* (saith David) *is a better than great riches to the ungodly*: for when a man hath found the heavenly riches, he careth not for earthly riches, no more than he that walks in the Sun, thinks whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude with Christ, *Blessed are they which thirst after righteousness, for they shall be satisfied*: not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but they which thirst

1. Cor. 3. 16.
Pa. 1. 4. 12.

D. ut. 3. 26.

• Ier. 10. 19.

• Tim. 6. 17.
Paul 4. 1.

Ech. 21. 11.

Hest. 1. 14.
a. R. g. 4. 7.
Pa. 1. 37. 16.

Mat. 5. 6.

this world, by the multitude, voluptuous and covetous do; but they that desire the higher life, shall be satisfied, albeit they have no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Even as *Adam* Gen. 3. 16. was warme without clothes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent; but when hee began to rebell, then began hee to want clothes: so though a man be poore, yet he sees not his povertie, so long as he is contented: but when he begins to covet, then hee begins to want riches, and from that day the curle (in the first of *Aggeus*, Verse 6.) takes hold on him: *Ten eat, but ye have not enough ye drink, but ye are not satisfied: ye clothe your selves, but ye are not warme.* Indeed the covetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets; his fingers like lime twigs: there it comes, and there it comes: one would think this man should be happy one day.

When the churles barnes were full, hee bade his foule rake rest, thinking to gaine rest by covetousnesse, that he might say, Riches gaine rest, as well as Godlinesse: but see what happened: that night, when he began to rake his rest, riches, and rest, and soules, and all, were taken from him. Did hee not gaine faire? Would he have taken such paines if he had thought of such rest? Covetousnesse may gaine riches, but it cannot gaine rest: ye may think like this churle, to rest; when your barnes, and shops, and coffers are full; but ye shall find in truth which *Eccles.* saith, *There is no rest to the unjust;* therefore the wise man, to prevent all hope of rest, or honour, or profit by sinne, speaks as though he had tried, *Man cannot be established by iniquitie.* Therefore Pro. 13. 3. he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or usury which is iniquitie. Therefore blessed is the man whose godlinesse doth make rich: for when the blessing of the Lord maketh rich, saith *Salomon*, his *destination cannot be taken away*; but, saith he, the reward of the *unrighteous shall be taken away*, although his money were care. Wherefore

let Patron, and Landlord, and Lawyer, and all, say now: that *Paul* hath chosen the better riches, *which things, nor money, nor canker, nor envenoming*: these are the riches we live, that we must dwell with, when all the rest; which we have lied for, and sworne for, and fretted for, and consensed for, and broken our sleep for, and lost many Sermons for, forsake us, like servants which change their masters: then Godlinesse shall seem as great gaine to us as it did to *Paul*: and he which loved the world most, would give all that he hath for a dramme of faith, that he might be sure to go to Heaven, when he is dead, though he went towards Hell so long as he lived.

Mal. 3. 4.

2. Sam. 19. 33.

3. Reg 4. 19.

Luke 5. 11.

Here then is an answer to them which aske, *What profit is it to serve God?* How happie was *Bartolome* that would not be exalted? What quiet had the *Shunamite* which cared not for preferment? When did the Disciples seeme so rich, as when they were willing to leave all? This shall be your gaine, when you are usurers of Godlinesse. Is not the word gone forth yet, which hath killed covetousnesse, that I may end my Sermon? Either you goe away contented, or you goe away condemned of your owne conscience before you were vext with covetousnesse, but now the world shall vex you too: for you shall never cover, nor lie, nor deceive hereafter, but a Sergeant shall arrest you upon it, and some sentence which you have heard, shall gnaw you at the heart with a memorandum of hell, that ye shall wish, O that I could abandon this sinne, or else, that I had never heard that warning, which makes it a corrosive unto me before I can leave it: If they which are greedy still, could see what peace and rest, and joy goe home with them that are contented, though they may say with *Peter*, *Gold and silver have I none*, every man would be a suitor to Godlinesse that hee might have the dowry of Contentation.

A. 3. 6.

Psal. 119.

If any here be covetous still, let him alwayes think, why *David* prayeth, *Turne my heart to thy law, and not to covetousnes*: he might have named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as covetousnesse when

when it came to the point of death, as though a man would not be
corrupt, and have any thing to think for his good,
But as *John* baptised with water, *John* baptised with water, *John* baptised with water,
Now you have heard what *Conscience* is, you must
pray to him to give it unto you. It is said of this Citty,
that many *Citizens* of *Jerusalem* have good wills, but bad
deeds; that is, you do no good until you die. First ye are
ungodly, that you may be rich, and then you part from
some of your riches, to excuse for some of your ungodlinesse.
It may be that some here have set downe in their wills,
when I die, I bequeath an hundred pounds to a Colledge,
and an hundred pounds to an Hospitall, and an hundred
gownes unto poore men. I doe marvel that you give no
more when you are at that poynt: for *Judas*, when he died,
returned all againe: so yee die, and thinke when yee are
gone, that God will take this for a quittance. Be not de-
ceived: for God doth not looke upon that which yee doe
for feare, but upon that which yee do for love: if yee can
finde in your heart to doe good while you are in health, as
Zachens did, then God hath respect to your offering: but
before, God hearkens how ye give your riches; first hee
examines how ye came by them: for a man may be hang'd
for stealing the money which he gives to the poore, because
if he should count godlinesse gaine, much more should hee
care to gaine by godly meanes. Thus you see the fruits of
godlinesse, and the fruits of covetousnesse, to stay *Balaams*
posting for a bribe, and the Ious of *Zebodens* suing for pre-
ferment, lest seeking for Asles, they lose a better Kingdome
than *Saul* found. If you be covetous, ye shall never have
enough, although you have too much: but when ye pray,
Thy Kingdome come, ye shall wish, *my Kingdome come*. If
ye be godly, yee shall have enough, though yee seeme to
have nothing, like to the *Syrians*, of whom God saith, *I*
know thy poverty, but thou art rich. Therefore what counsell
shall I give you; but as *Christ* counselled his Disciples, *Be*

Luke 3.

St. Paul

Mat. 27. 1.

2. Cor. 7.

Luke 19. 8.

Num. 22. 17.

1 Sam. 10. 1.

Luc. 11. 2.

Revel 3. 9.

THE AFFINITY OF the FAITHFULL

Luke VIII.

19. Then came to him his Mother and Brethren, and could not come nere him for the prease.

20. And it was told him by certaine, which said: they Mother and Brethren stand without, and would see thee.

21. But he answered and said unto them, My Mother, and Brethren are those which heare the Word of God, and doe it.



Bro: is Christ preaching, a great prease hearing, his Mother and his friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a work and many were gathered together to heare him, the Devill thought with himselfe, as the Priests and Saduces did in the 4. of the *Mat.*: If I let him alonethus, all the world will follow him, and I shall be like *Rachel*, without Children: therefore devising the likeliest policie to frustrate and disgrace but one of his Sermons, thereby to make the people unwilling to heare him againe: As he set *Eve* upon *Adam*, and made *Seth* wife his instrument, when he could not sit it himselfe: so he sendeth Christs Mother, and putteth in the minds of his Kinsmen, to come unto him at that instant, when hee was in this holy exercise, and call upon him while hee was preaching, to come away, and

Gen. 3. 6.

Iob 2. 9.

goe with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might goe away empty, and say where they came: We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though hee would carry us to heaven: but in the midst of his Sermon, came his *Mother*, and *Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slipt away from us, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leave off speaking, as they thought he would: but, as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a nearer conjunction betweene Christ and the Faithfull, than betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speak with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which beare the word of God, and doe it*; as if he should say, I have a Mother indeed which brought me forth, but in respect of them which beare the word of God and doe it, shee is like a Step-mother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? His Mother called him, and yet hee would not goe from us: his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said: Satan, this Sermon was not begun for thee, neither shall it end for thee: this work was not done for my Mother, neither shall it be left for my Mother. Thus hee caught the devill with his owne bait, and made his people more loving and attentive towards him,

by

by that which Satan thought to disgrace him. Hed was so armed with the Spirit, that let the Devill tempt him, or the woman tempt him, or Princes tempt him, all is as one.

Here are two doubts. the first is the difference betweene the Evangelists: for *Matthew* saith, that one brought this message, *Mark* and *Luke* attribute it to moe: both may stand, for the word which his Mother gave of calling him forth, was received of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noyted it first, and many may be said to bring this message, because many noyted it after.

Mat. 12.37.
Mark 3.21.
Luk. 9.18.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speake with thee*. You must understand, that they which are here called Christs Brethren, were his Cousins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Cleophas*, whose Sonnes these were: their names were *James*, *Joseph*, *Judas*, and *Simon*: and they are called the Lords Brethren, because they were Kin unto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esaie* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Country: Brethren by Consanguinity, so all are called Brethren which are of one Family: and so *Abraham* called *Loth* his Brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinity, because they were of one Family.

Gen. 27.30.
Deut. 15.1.

Gen. 13.8.
Gen. 12.13.
Mt. 23.

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come neere him for the prease. Here were Auditors enow, Christ so flowred now with Disciples, that his mother could have no room to heare him: but after a while it was low water againe. When the

Mat. 26. 31.

Shepherd was stricken, the sheep were scattered: when he preached in the streets, and the Temples and the fields; then many Rocked after him; but when hee preached upon the Crosse, then they left him, which said they would never forsake him; then there was a great preale to see him die, as there was here to heare him preach. And many of these which seemed like brethren and sisters, were his betrayers and accusers, and persecuters: so inconstant are we in our zeale, more than in any thing else. Thus much of their comming and calling to Christ: now, to the doctrine which lieth in it.

Mat. 27.

Here bee two speakers: one saith, *thy Mother, and thy Brethren are come to speak unto thee*: The other saith, *These are my Mother and Brethren which beare the word of God and do it*. The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any Kinsman: Then to shew that there is a neerer conjunction between Christ and the Faithfull, than the Mother and the Sonne. The first is written for our comfort; Touching the first, he which teacheth us to honour our Father and Mother, doth not teach here to contemne Father and Mother, because he speaks of another Mother, for it is said, *that he was obedient to his Parents*. This he sheweth, when being found in the Temple amongst the Doctors, he left all, to go with his Mother, because she sought him, so he honoured her, that he left all for her. This he shewed againe at his death, being upon the Crosse, he was not unmindfull of her: for pointing unto *John*, hee said, *Mother, behold thy Sonne*: and pointing unto her, hee said, *Behold thy Mother*: so he commended her to his beloved Disciple before hee died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples to give unto *Cesar*, that which is *Casars*, and to *God*, that which is *Gods*: so he teacheth us here, to give unto Parents, that which is Parents, and to the Lord, that which is the Lords. When God said *Honour thy Father and thy Mother*, hee did not give a commandement against himselfe: and therefore he saith, *Honour me*, before he saith, *Honour them*.

The

Exod. 20.

Luke 2. 46.

John. 19. 26.

Mar. 22. 21.

Luk. 20. 28.

Mat. 19.

Exod. 20.

The first Commandment is, *Honour God*: the first Commandment is, *Honour thy Parents*, lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denyed his Mother that one thing which she asked, he sheweth, that the Mother should not to be obeyed in all things. When *Christ* said: *You have but one Father and Master*, hee speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion.

2. Reg. 1. 20.

Mat. 23. 9.

When *Paul* said, *Children obey your Parents in the Lord*, he meanes not that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, he meaneth not that wee should obey them against conscience. Therefore when it cometh to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing: then as *Peter* answered the Rulers, so mayst thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off; then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye.

Ephes. 6. 1.

Rom. 23. 5.

Act. 4. 19.

In *Matthew* 19. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 16. he must forsake Father and Mother, and Wife, to dwell with Christ: For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing that our love towards God should bee so great, that in respect of it, our love toward men should bee but hatred. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are set in authority over us.

Luk. 14. 26.

As

Gen. 6. 2.

John 2.

Mat. 15. 23.

As none but God speaks alwayes right; so none but God must alwayes be obeyed; we are not called only the *Sonnes of men*, but we are called the *sonnes of God*. Therefore as Christ answered his Mother, when she would have him turne water into wine, *Woman, what have I to doe with thee?* So wee should answer Father and Mother, and Brethren, and Sisters, and Rulers, and Masters, and Wife too, when they wil us to doe that which is not meet, *What have I to doe with you?* For to leave doing good, and doe evill, were not to turne water into wine, but to turn wine into water. *Peter* was not *Satan*; but when hee tempted Christ-like *Satan*; Christ answered him as he answered *Satan*, *Come behind me Satan*; shewing that wee should give no more attention unto Father or Mother, or Master, or Wife, when they tempt us to evill, than we would give unto *Satan*, if he should tempt us himselfe.

Three things children receive of their Parents, Life, Maintenance, and Instruction. For these three; they owe other three: for life, they owe love; for maintenance, they owe obedience; for instruction, they owe reverence. For life, they must be loved as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be revered as Tutors. But as there is a King of Kings, which must be obeyed above Kings, so there is a Father of Fathers, which must be obeyed above Fathers: therefore sometimes you must answer like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe*; and sometime you must answer as Christ answered, *I must go about my Fathers business*.

1 Sam. 6. 16.

When two milch Kine did carry the Ark of the Lord to *Bethshemess*, their Calves were shut up at home: because the Kine should not stay, when they heard their Calves cry after them: so when thou goest about the Lords business, thou shalt heare a cry of thy Father and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred to stay thee, but then thou must think of another Father, as Christ thought of another Mother: and so as those Kine went on till the Lord brought them where the Ark should rest, so thou shalt go on, till the Lord bring thee where thou shalt rest, It is better
to

to lie from our friends, as *Abraham* did, than to stay with some friends, as *Samson* did with *Dalila*. Gen. 11. 3. & 11. 11. Jude 16. 14. &c. 1. Sam. 2. 1. Sam. 8. 1. Neh. 13. 4. 7.

I may say, beware of kinsmen, as well as our Saviour said *beware of men*, for this respect of couenage made *En* his Sonnes Priests: and this respect of couenage hath made many like Priests in England: this respect of couenage hath made *Samuels* Sonnes Iudges, and this respect of couenage hath made many like Iudges in England: this respect of couenage brought *Tobias* into the Levites Chamber, and this respect of couenage hath brought many Gentlemen into Preachers livings, which will not out again. As Christ preferred his spirituall Kinsmen, so wee preferre our earthly Kinsmen. Many priviledges, many offices, and many benefices, have stooped to this voyce; thy Mother calleth thee, or thy Kinsmen would have thee. As this voice came to Christ while hee was labouring, so many such voices come to us while we are labouring. One saith, Pleasure would speak with you: another saith, Profit would speake with you: another saith, Base would speak with you: another saith, a Deanery would speak with you: another saith, a Bishoprick would speak with you: another saith, The Court would speak with you.

When a man is in a good way, and studeth the Scripture to be a teacher of the Church, a voyce commeth to his case, as this came to Christ, and saith: Thy friends would have thee study the Law, for by Divinity thou shalt attaine to no preferment, and thine owne flock will vex thee, or the Bishop will stop thy mouth. This Mind sometime turneth *Jonas* his sailes from *Ninive* to *Tarsish*, and makes him burie his talent. Jonas 1.

If he be a Divine already, & preach his conscience, a voice commeth unto him again, as this did to Christ, and saith, Thy friends would have thee to be quiet, or there be spies which do note what thou saist; or there be fellows that lie in wait for thy living: so sometimes with a little intreaty, he beginneth to draw up his hand, and lay his finger upon his mouth, and preach peace, when he is set with warre. Thus we are

cum-

cumbred like our Master, before our Sermons; and in our Sermons, and after our Sermons; even of them sometime, which should incourage us; and therefore as Christ saith, *Beware of men, so say I, Beware of Kinsmen.*

Mat. 19. 14.

So soone as the children be borne, their Parents bring them to the Temple, and baptize them; and offer them to God: but so soone as they be able to serve him, they tempt them away from him to Law, or Physick, or Merchandise, or Husbandry, and had rather they should be of any Tribe, than of the Tribe of *Levi*, which serveth in the Temple. He which will be hindred shall have blocks enow; but we must learn to leap over all, as Christ leaped over this. If wee should leave Father, and Mother, and Wife, and Children for Christ, much lesse should we care for labour, or losse, or shame, or trouble, or displeasure, for we should adventure these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Numb. 3 6.
7, 8.

Here is a Genealogie of Christ, which *Mother* and *Luke* never spake of. As Christ saith: *I have another bread which you know not:* so he saith: *I have other Kinsmen which you know not.*

2 John 1,

S. *John* writing to a Lady, which brought up her children in the feare of God, calleth her the elect Lady, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. S. *Luke* speaking of certaine *Berrians*, which received the word of God with love, calls them *noble men* than the rest: shewing that God counteth none Noble, but such as are of a noble Spirit. As *John* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those only he saith. *These are my Mother and my Brethren, which heare the Word of God and do it.*

Rom. 9. 8.

As *Abrahams* children are not counted after the flesh, but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now

Gen. 1.
Heb. 11. 9.

God

God which is Spirit, preferreth them that are kin to him in the Spirit. Therefore *E/sau* was not blessed because he was of *Isack*, neither *Isaac* was blessed, because hee was of *Abraham* Spirit. As wee love in the flesh, so Christ loveth in the Spirit: therefore he calleth none his *Kinman*, but them who are of the word of God, and doe it.

Gal. 4. 18. 19.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*. If Christ be formed in us, then we are Christs *Members*: every one which will have Christ his Saviour, must be Christs *Member*. The Virgin asked the Angel, *How she could beare Christ, seeing shee call'd her husband a man*. So you may aske how you can beare Christ, seeing he is borne againe already.

Gala. 4.

Luke 1. 24.

As there is a second coming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit: The Holy Ghost conceived him in her, the holy Ghost doth conceive him in them: hee was in her wombe, and he is in their hearts: shee did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may be called, *The Temple of the Holy Ghost*, which is the third Person: so it may be called, the wombe of the Sonne, which is the second Person.

Mt. 25.

Luke 21.

2. Cor. 3. 16.

Before these words it is said, that Christ asked, *Who are my Brethren*. As if he should say, You think that I am affected to my *Kinmen*, as you are. But I tell you that I count them my kinsmen, which beare the word of God, and doe it. To shew that Christ loveth us with an everlasting love: hee sheweth that hee doth not love us for any temporall things, but for that which endureth for ever.

If Christ loved us as *Isaac* loved *E/sau*, for venison, then we might misse the blessing as *E/sau* did. But as *Isaac* loveth, so Christ loveth in the truth. To love in the truth, is the true love. Every love but this, at one time or other, hath turned into hatred: but the true love

Gen. 25. 28.

over-

As hee spake there of doing, so he speaks here of a certaine rule, which he calls, *the word of God*, whereby all mens workes must bee squared : for if I do all the workes that I can to satisfy anothers will or mine owne will, it availeth me nothing with God, because I do it not for God. Therefore he which alwaies before followed his owne will, when he was stricken downe, and began to repent himselfe, hee presently cryed out, *Lord, what wilt thou have me to do?* As Act. 9. if he should say, I will doe no more as men would have me, or as the Divell would have mee, or according as the flesh would have me, but as thou wouldest have me. So *David* prayed, *Teach me, O Lord, to doe thy will*; not my will : for we need not to bee taught to do our owne will, no more than a Cuckoo to sing cuckoo, her owne name. Every man can goe to hell without a guide.

Here is the rule now : if you live by it, then you are kin to Christ. As other kindreds go by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree : but they *which heare and do*, are called his mother, which is the neereft kindred of all. Therefore if you have the deed, then are you kin indeed : there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to beleevers or to doers.

If you aske God, who shall dwell in the holy mountaine; he saith, *The man which walketh uprightly* : here are Psal. 15. 2. none but doers. If you aske Christ, who shall enter into the kingdom of Heaven, he saith, *Not they which cry, Lord,* Mat. 7. 23. *Lord,* (though they cry twice Lord) *but they that doe the will of my Father* : here are none but doers. If you aske him againe, how you may come to Heaven; hee saith, *Keep the Commandments* : here are none but doers. If you aske him againe, who are blessed; he saith, *Blessed are they* Luko 18. *that heare the word of God, and do it* : here are none but doers. If you aske an Angel, who are blessed; hee saith, *Blessed are they which keep the words of this Booke* : here are Revel. 22. 7. *Revel. 22. 7.* *doers but doers.* If you aske *David*, who are blessed; hee saith,

Pfal. 106. 3.

Gaius, *The man is blessed which keepeth righteously*, here are none but doers. If you aske *Salomon*, *who are blessed*, he saith, *The man is blessed which keepeth the Law*, here are none but doers. If you aske *Esay*, *who are blessed*, he saith, *He which doeth this is blessed*, here are none but doers. If you aske *James*, *who are blessed*, he saith, *The doer of the word is blessed*, here are none but doers. The blessing and doing run together.

Let any man should looke to bee blessed without Obedience, Christ calleth Love the greatest commandment: but *Salomon* calleth Obedience, the end of all: as though without Obedience all were to no end.

Judg. 17. 8.

When *Micah* had got a Levite into his house, *Now* (saith he) *I know the Lord will be good unto me, seeing I have a Levite in my house*: so many think, when they have gotten a Preacher into their Parish, Now the Lord will be good unto us, now Christ will love us, now wee are good soules, seeing wee maintaine a Preacher amongst us. But *Micah* was not blessed for a Levite, nor you for a Preacher: but as you would have us to doe as we teach, so God would have you to doe as you heare, for you shall be no more saved for hearing, than we are for speaking.

Gen. 1.

When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a lively faith. When our Saviour would prove himselfe to *John*, to be the true Messias indeed, he said to his Disciples, *Tell John what things you have heard and seen*; not only heard, but scene; so if wee will prove our selves to be Christs Kinmen indeed, we must work that which may be scene, as well as heard. *John* was not only called, *The voice of a cryer*, but a *burning Lamp*, which might bee scene: so all which are crying, *voices*, must be *burning Lamps*. *James* doth not say, *Let me heare thy faith*, but *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on workes, that the world may see it. *James* doth not say, *Let me heare thy faith*, but *Let me see thy faith*.

Mat. 11. 4.

Luc. 7. 12.

Mat. 3. 3.

Jam. 2. 18.

Gen. 18. 2.

purposes of us : for the workes which we doe, should best witness of us : Therefore Christ linketh Faith and Repentance together, *Repent and believe in the Gospel, Mark 1.15.* Therefore concluding, *This which Christ hath joyntly, let us manfully*

Thus have I heard you Christ preaching, a great people hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption : by this you may see what a soile the Diuill hath to hinder one Sermon : therefore no marvell though he cause so many to be put to silence; no marvell though he stand so against a learned Ministry; no marvell though he raise up such slanders upon Preachers; no marvell though he write so many bookes against the Christian Government in the Church; no marvell though he make so many non-residents; no marvell though he ordaine so many dumbe Priests: for these make him the god of this world: the diuill is afraid that one Sermon will convert us, and we are not moved with twenty; so the diuill thinketh better of us than we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wife which tempteth. As Christ would not know his Mother against his Father, so thou shouldst not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife, against God.

If the mothers suit may be refused sometime, a Noblemans Letter may bee refused too; he that can turne his hindrance to a furtherance, as our Saviour did here, maketh use of every thing. Againe, by this you may learne how to chuse your friends. As Christ counted none his kinsmen, but such as *bore the word of God, and do it*: so wee should make none other familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betwene Christ and the world: Christ calleth the godly

his kinsmen; be they never so poore, and welcome to call the poore our kinsmen, be they never so honest; so proud is the servant above his Master. Again, by this you see how Christ is to be loved: for when he calleth us his mother, he shewes us the way to love him as a mother; for indeed he is the mother of his mother, and his brethren too. Again, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not that thou hast a Knight to thy Brother, but glory, that thou hast a Lord to thy brother. Hee which calleth *Abraham* his father, friend in hell, because God was not his father. If *Mary* might not be proud of such a Sonne as Christ, much lesse may you bragge of any friend, or sonne that you have.

Again, by this you may know, whether you be kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they should bee shut out of Heaven that cannot reckon their pedegree from Christ. Here are the Armes now, whereby you may shew of what house you came; If you heare the word of God and do it: then Christ saith unto you as hee said unto them: *These are my Mother, and my Brethren, and my Sisters*: You women are his *Sisters*, and you men are his *Brethren*: If you be Christs *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heirs*, for all Gods *Sonnes* are called *Heirs*, *Rom. 8. 7.*

Lastly, by this you may know the Divels kinsmen, and therefore Christ saith, *You are of your father the Divell*, shewing that the Divell and the wicked are as neere kin, as Christ and the faithfull.

Now, as *David* saith; *Somewhat is a light thing unto you to be the Sonnes of a King, seeing I am a poore man, and of small reputation?* So may I say, seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? it is counted a great honour to *Abraham, Isaac, and Jacob*, that God was not ashamed to be called their God: What an honour then is this, that God is not ashamed to be called our Father? nay our Brother.

IF

If the Israelites had not been so patient with the servants of God, what a blessing would be marry with the Sonne of God? therefore if any such rich kinmen, or great marriages: here is a greater than *Salomon*, marry thou him: This kinman of ours is now gone up into Heaven, that we may have a friend in Court.

Joseph desired the Butler to remember him when hee stood before *Pharaoh*, and he forgot him, though he had pleased him. But a thiefe desired Christ to remember him, when hee came into his Kingdom; and hee received him into Paradise the same day, though he had alwayes offended: to shew that though we have been as bad as theeves, yet we may have hope in Christ. Therefore now we may conclude: You have heard the word; if you goe away and doe it, then you are the *Mother Brethren*, and *Sisters* of the heavenly King:

Gen. 20. 14.

Gen. 43. 14.

Luke 13. 42.

to whom with the Father and the Holy Spirit,

be all praise, majesty and dominion.

now and evermore

Amen.

FINIS.

C 2

The

Robert D.

*The Declaration of Henry Smith, to the Lord Judges, how he
 saw, and how he left Robert Dickenson, all on 11*

When I came first to Mansfield with your Honours Pre-
 cepts, I found this Rob. Dickenson in these and like opinions,
 which he professed he would hold unto death.

HE said that hee had seene three visions by an Angell, in which
 he showed him strange things: & promised him to give a discov-
 erie to some, he bid him not to tell any man of his secret.

He said that the Angell called him Elias; whereupon first affir-
 med that the Prophet of Malachi remission of his fulfilled in
 him: & then he said, who had an Angell, who must do

He said that the Angell told him, that he should live a Leaper
 two yeares; and a Bandman eight yeares.

He avouched, that his Father should be cast over into ignorance,
 and that all he had should perish.

He avouched, that there should be neither battle nor death in
 his Country for aye yeares; which is the time of his service.

He pretended that after two yeares, his time should come to
 preach, and that no man should be able to confound him.

But before I left him (as the Word of God doth alwaies exer-
 cise his naturall power) he pronounced before us all, Now I am con-
 verted by Scripture; whereupon he requested me to set downe his
 recantation, which he uttered in these words.

The Confession of Robert Dickenson upon the first dayes Examination.

I Did beleve my visions to be true before I heard the Scriptures
 to the contrary, and now I esteeme them but a delusion of Sa-
 tan. Therefore I desire to be set to learning for my owne salvation,
 and for the edifying of my brethren. Witnesses Wil. Dabridge-
 court Esquire, Henry Smith, Edward Immims, Wil. Whaly,
 Hugh Peace his Master, and a number more.

Robert Dickenson.

*This (I trust) he spake unsaindly: And for so much as his de-
 sire to learne is commendable, and his gifts not common to men of
 his*

his degree, as your wisdom shall better see if you talke with him alone. I leave this motion to your Honours good consideration, which can best judge how to quench, or how to kindle such sparkes.

The lost Sheepe is found.

Henry Smith.

Robert Dickons confession upon my second Examination, wherein he declared that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see, upon Valentines day was eight yeares, greens leaves, which was strange in Winter, for which cause I brought them home, and the leaves of the same Oake in Summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeares.

The matter of the second Vision.

Four yeares after I dreamed much like to the matter of the first Vision, and the same night it chanced to lighten. (Tee of this I take God to be my Judge) I found a leafe printed in my chamber next morning, with those six sentences, saving only the first line: which leafe, unless it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

This time twelve month, I saw light in the sloop alone, whereat I was astonied, and imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in and found me afraid, that I had scene an Angell in a flame of fire, which called me Elias, and bade me write all that I had scene and heard: hereupon I remembering my former sights and dreames, thought to make me strange unto men, and so turned all that which I had scene, as if God had showed me visions: Here is all the matter and summe of my supposed visions. To this confession I take God for my Judge, as I shall be saved in the latter day: but to the other I never swore, though I was never so often examined.

Robert Dickons.

Upon this he yeilded up his Books into my hands, which I have and keep; and now he hath nothing to shew for that false stile.

Henry Smith.

THE LOST SHEEPE IS FOVND.

1. John 4. 1.

Prove the Spirits, whether they are of God, or no.

Luke 7.



Either too bold, nor too credulous, as *John* sent to Christ, *art thou he that comest, or lookest for another?* So send I unto him which calleth himselfe *Elias*, Art thou hee which was prophesied, or is he come already? But will *Elias* answer as well for himselfe, as Christ proved his authoritie to *S. John*? Goe your way and bring word againe to *Iohn* what things yee have seene and heard, how that the blind see againe, the lame goe, the lepers are cleansed, the deafe heare, the dead rise, the poore receive the Gospell. These tokens the Lord used for an answer, because he would not that men should in danger their salvation, to beleieve every man that calleth himselfe Christ, or *Elias*, or a Prophet, unlesse he bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requireth himselfe, if I do not the works that no man doth, beleieve me not. Therefore he saith againe, The workes that I doe beare witnesse of me, that the Father hath sent me: therefore it is written, All that heard him, were affoord at his understanding and answers: therefore the servants came back, and could not bring him, but told the Pharisees how their hearts were stricken. No man ever spake as this man speaketh. Therefore it is written of *Stephen*, they could not resist his wisdom and the spirit by which hee spake: Therefore the Disciples would

Mat. 14.

John 10.

John 5.

L. ke. 2.

John 7.

Acts 6.

would not receive *Paul* before *Barnabas* gave witness of him: Therefore all the Prophets prophesied of *Christ* coming, that when he came we should know him, and receive our salvation: therefore *Christ* hath foretold us all the tokens of his second coming, and all the signs which shall go before his day of judgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceive you. I have showed you all things before. But what hath *Elias* done? Or what hath *Elias* spoken? Or who cannot dispute with *Elias*? Or who giveth witness of *Elias*? Or who hath prophesied of *Elias*? Or who had received *Elias*? Or who hath said of a truth this is a Prophet? O how necessary had it been, that *Christ* amongst all other tokens of his coming, should especially have noted unto us that *Elias* that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lot*, that soldier of the Lord, that Son of righteousness, that man which no man shall accuse of sin, if there had been any such to come? sure we would have respected more that sign, than all the rest. But so it is that *Christ* hath forewarned us of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembered. Alas, *Elias*, where wast thou that the Lord did so forget thee? Hath the Lord revealed all tokens unto us, & yet wilt thou be a token above number? He that cometh in without his wedding garment shall be thrust out, and shame shall come upon him which is without shame. It is enough for our beleefe, to say, that an Angell called thee *Elias*: Satan is transformed into an Angell of light: search the Scriptures, saith *Christ*, those be they which testify of me. Will it excuse *Adam*, to say, the woman deceived me? Be not deceived, saith *Christ*, if an Angell from heaven teach you any other doctrine than this, beleefe him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very Disciples: he which hath the gift of prophesie, let him have it according to the faith. You say, we are true in religion: if thou wert *Elias*, thou wouldest let us so continue. Why are we in the true Religion? because we truly beleefe the Scriptures: but the Scriptures so plain-

Act. 9.

Act. 3. 24.

Marke 13. 33.

John 7. 40.

Marke 13. 6.

Matth. 24.

John 5. 39.

Gal. 1. 8.

John 3.

Iohn 8.

Rom. 12.

ly, so often, so vehemently point unto us, that *Elias* is come already, that now we cannot beleve him that calleth himselfe *Elias*; unlesse we falsifie the word of God. You therefore which say we stand in the true faith; and yet would inveigle us from the faith which we do hold, to beleve contrary to his infallible Word, have a secret meaning to call us to one heresie after another, which he may easily do, whosoever can prove the Sonne of man a lyer, and go under the name of *Elias*. It is hard for thee to kicke against the pricke. Read, see, and behold, how the spirit consents against thee: I say unto you that *Elias* is come already, and they knew him not; but have done to him whatsoever they listed.

All the Prophets and the Law it selfe prophesied unto *John*; and if ye will beleve it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias* verily when he cometh, first restoreth all things; but I say unto you, *Elias* is come; and they have done unto him what they would, as it is written of him: *John* shall go before him in the spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which beare witness against you? Do all the Evangelists speake in Parables? Was not *Elias* come, because they knew him not? If the Scribes and Pharises had taken *John* for *Elias*, then would you have said the cause is plaine: for all men beleve that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you will not know him. What is this but to confesse the Scribes, and deny Christ? You therefore which speake not the words of God; are not sent of God: you which continue not in his saying, are not his Disciples: you which prophesie not according to the faith, have not the right gift of Prophecie. This is the sentence of truth, under which if *Elias* fall, all the false Prophets cannot raise him up againe.

Now shew thy testimony *Elias*, thou art of age, answer for thy selfe. How many *Elias*es will you make? or of what *Elias* did Christ speake? his Disciples understood him of *John*, for unto him the Jewes had done what they would a.

Act 9. 5.

Mar. 17.

Mat. 11.

Mar. 3.

Mar. 14. 10.

Luke 1. 17.

John 3.

John 8.

Rom. 12.

John 9. 23.

Mar. 17.

Mar. 9.

Would it be that *Elias* was to be fulfilled? not he that was prophesied? or what *Elias* did the Scribes think should first come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should looke for *Elias*? did they not stand upon the prophesie of *Malachie*? Yea no question, for they had no other to trust unto: but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachie* was come already: for they knew no other but of *Malachie*: and the Apostles asked him in their meaning, to give answer unto the Scribes. If Christ say, *Elias* is come already, doth he not mean that *Elias* which was prophesied and expected, is come already? that the Scripture might be found true? No truth can say that he meant any other: then if *Elias* which was prophesied, be come already, how canst thou be he which was prophesied? The Apostles said, the Scribes looked for *Elias*: Christ said *Elias* is come already: is not this as much as if he had said, let them looke for him no more, for he that is come shall not come againe: if we were now to looke for another, he that comes not in at the doore, is not the right shepheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wisely, you would have come before Christ, ere he had broached these things to the people: then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would have said, This may bee *Elias*: If Christ had not come when Christ came, then Saint Patrick had been Christ: Can you not be content to thinke as the Apostles did? Sure it is, they knew not that any *Elias* should arise in those daies, but accounted the Prophesie of *Malachie* fulfilled, when they heard Christ give sentence thereof, and they all in due spirit understood him of *John*. Furthermore all the Prophets prophesied of *John*, but after *John* we reade of no Prophet, but the Ministers of the Lord. So that if you will interpret a Prophet as they were in the old law, by this sentence, you cannot be a Prophet, but if you say that place of *Malachie* is not to be understood, then you must

Mala. 4. 7.

Mat. 17. 10.

You have as much reason for Elias, as the Jewes that thought Christ called for Elias when he said, Eli, Eli, lama-sabachani. Psal. 78. 39. Iohn 10.

An Irish divi-
tion.

Mar. 17. 19.
Mat. 11. 12.

must needs continue to show that all the Prophets prophesied of *John*, that is, that all, which any of the Prophets said of *Elias*, they prophesied in meaning to *John*, and so, *Malachies* prophecy is fulfilled in *John*. Thus *Malachi* consecuteth himselfe in the next verse, saying, This *John*, to whom the Prophets prophesied, is the *Elias* which was to come.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his duty, stand there, for in this point *Lukes* words doe agree with the words of *Malachies*. Now demand I of you, whether names be any thing with God, and when the spirit prophesied a Prophet, whether he prophesied the name, or the office and the power?

Christ had faith, they which doe the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachies* prophesied, that *Elias* should come, he meant not that *Elias*, which was taken up in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*; as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doeth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another.

Elizabeth could not chuse but call her sonne *John*. *Mary* was warned before she was delivered, to call her fruit *Jesus*. Your *Angell* speakes to none but to your selfe: Makes God

Prophets in such secret? The holy Ghost lighteth upon *Christ* in the likeness of a Dove, that *John* might see and beare witness. *Paul* was stricken down to the ground in the light of all his companions; a voyce came from Heaven that the people heard, and *Jesus* answered, This voyce was not because of me, but for your sakes; but of this *Angell* I may say he which intendeth evil hath light. But *John* said, I am not *Elias*; he said well, for *Elias* was taken up into Heaven, and nothing was prophesied to come againe, but one in the spirit

Like 17.

John 8.

Luke 1.

Luke 3.

Acts 9.

John 12.

John 1.

Spirit and power of *Elias*, (as I have proved before) and this was *John*, but he would not call himselfe *Elias*, nor say hee came in the spirit and power of *Elias*, though God had given him both his Spirit and power. This was *John*s modestie, to humble himselfe as Christ advanced him: so hee said, I am not a Prophet, and yet he was a Prophet, and more than a Prophet. Thon child (saith his Father) shalt be called a Prophet of the highest. So little *John* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the new Testament to bee fulfilled in our daies? I thought the Prophets had determined about Christ, and that Christ had prophesied of us: thus *S. Paul* taught the Hebrewes before *Elias* came, hold fast *Elias*, for if this be true, thy kingdome is but short. But I come hearer unto you, doe you belevee, as *S. John*, as a Prophet, or an Apostle? Then you can shew me your faith by your workes. These tokens, saith Christ, shall follow them that belevee: They shall cast out devils in my name, they shall speake with tongues, they shall drive away Serpents: if they drinke poyson, it shall not hurt them, and they shall heale the sick, by laying on their hands. If you cannot doe all these, or none of these, then I may belevee as well as *Elias*: shall he that is full of the Holy Ghost be unable to yeeld one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yet you shall have power to cast out devils, for the false Prophets shall come unto me (saith Christ) and shall say, we have cast out devils in thy name. But if thou be but a pe. rifugger, and have no cunning, but set a face on things, then take heed how you adjure these spirits, least they turne upon you againe, and say, Jesus I know, and *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomsoever thou servest, the same shall pay to thee thy wages. Yet a little nearer to you, you as your brother, as I read in a peece of a letter, under your name, If I be a false Prophet, what false doctrine have I taught? Indeed if you were the Prophet of God, the Holy Ghost should speake within you, and the Spirit of truth should lead you into all truth, as it is written. And if you had the Spirit of

Luke 1.

Hebr. 11:

Mathe 16.

Luke 1. 19.

Mathe 7. 22.

John 16. 1

Luke 11.

John,

1 King 22. 14 *John* as *John* had of *Elias*, then you shall be full of the Holy Ghost from your mothers wombe. The Prophet of God cannot speake, but that which God puts into his mouth; but you erre, and that against God, and against his Word, and yet you aske what false doctrine have I taught? First, you call your selfe *Elias*, to which now I say no more, but let you the ensample of Christ, which you should follow. If I beare witness of my selfe, my witness is not true. You presume further, that Christ descended into hell both in soule and body: which is so absurd, that never either Protestant or Hereticke avouched the Creed saith plainly, his body was buried, and if in this Article we doe not believe truly, how say you that we are in the true religion, which are not yet come to the knowledge of our salvation? You avouch testify that the Patriarkes before Christ remained in hell, where was no darknesse but light: I stand not to recell absurdities, I rather looke for your proofe, than you to expect my confutation, some have said, in *Abrahams* bosome, some in *Limbis Patrum*, some in Heaven, and some in Hell: but shew me Scripture, or one Doctor, or true Professor since the world began, which ever said as *Elias* saith, Did the Angell tell you this? aske him when you talke with him againe, where this delicate Hell is, and to what purpose it serveth since Christ fetched his Patriarkes forth of it. You say that Christ knew all things saving the day of the Resurrection: which will not stand with his humanity, for so he knew not all things; nor with his Deitie, for so he knew the day of Resurrection, and all things else. In this point you over-shoot your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceive there is nothing in you, but that which is of Practice, and you know no more than you have learned at Schoole: You pervert the words of *Matthew* 17. Hee saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so upon a false foundation you ground a bulke argument to no purpose: shall this be your proceedings to falsifie the truth to prove a lye? what doctrine is this that shall destroy all things? Antichrist is called the son

2 Thess. 2:3

of perdition, because he destroyeth other, and shall be destroyed himselfe. My power, saith *Paul*, is to edification, not to destruction: confute thy words wisely, for if the sheepe heare his voyce, they will thinke that the Wolfe comes rather than the true Shepheard. Did *John* thy office, and did he not destroy? Had *John* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall be content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophesie that your Father shall be cast down into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first he beginneth with his Father: O miserable child for whom his Father is accursed, was *John Baptist* Father cast over into ignorance? was *Mary* accursed? did they not all perish? No, thou shalt have joy and gladness, saith *Gabriel* to *Zacharias*, *Elias* was filled with the Holy Ghost, saith *Luke*: Blessed art thou among women, saith the Angel. Is it true *Elias*, this will goe hard on thy side. You would heare men in hand, that never plague, nor dearth, nor earthquake, nor waters shall touch your country, so long as you continue amongst them. This is more than ever was granted Christ: what shall wee thinke? they promise liberty, saith *Peter*, and they themselves are bond-servants. Ah Lord God, (saith *Jeremy*) behold the Prophet say to them, ye shall not see the sword, neither shall famine come upon you, but I will give you assured peace in this place. Then the Lord said unto him, they prophesie lies in my Name. I have not sent them, I spake not to them, but they prophesie unto you a false vision, a divination, a vanity, a deceitfulness of their owne heart, and they themselves shall perish by the plagues, from which they exempt their Country, without my commandement. You avouch that Religion is most sincerely professed, and thoroughly purified from ceremonies in *England*: Now I would that *Elias* were not a false Prophet. But here I observe, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,

Gal. 1. 10.

Luke 1. 17.

6.

7.

Jer. 14. 13.

8.

Geneva

Genova is yet to learne of *England*. I would all the wisdom of *Elias* could move *England* to learne of her sister *Genova*, then should we have more Religion, and lesse Ceremonies.

9. You pretend that *Calvis* was a good man, and yet in your

10. Article of Christs descent, you make him a plaine reprobate, for he never beleeveth as *Elias* doth. You terme your three apparitions, visions, and yet you doe say they were true; wherein you will beguile your selfe, because you goe further than your knowledge: you know not what a vision

Acts 12. meaneth: but reade; and you shall finde that visions are false. Though *Elias* make a mingle mangle of truths, and seemings together; as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your

a. Cor. 12. 11. body, indeed *Shint Paul* durst not say so, lest any man should thinke of him, above that which hee did see him to bee, and that he heard of him: but *Elias* had need speake

II.

John 14.

for himselfe, for no man will speake for him. But Christ saith, the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Propheet, hee proves not as we doe, by *Scriptures*, but doth speake as one that hath some authoritie, *ipse dixit*: for how would you have him prove also that hee walked upon the clouds, and that the rooſe opened to let forth his soule? I feare his time is not yet come to prove this by *Scriptures*. But what saith *Paul*? Say I these things of my selfe? saith not the Law the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.

2. Cor. 12. 6.

12.

Paul refraineth to glory of himselfe, because men should not account him above that which they saw in him, *Elias* boasteth himselfe of secret visions, because hee would that men should account of him above that which they see in him to be Christ would not be known before his time, *Elias* will be a Propheet before he can prophesie. Be ye followers of me,

Mat. 16. 20.

1. Cor. 11. 18.

saith *Paul*, and looke on them that walke so, as ye have us for

for an example: therefore faſhion thy ſelfe to *Paul*, and we will looke on thee: for he that commendeth himſelfe is not allowed, but he whom the Lord commendeth. Is this man likely to have revelations, which cannot reveale any more unto us then we know? God did beare witneſſe unto the doctrine of the Apoſtles, with ſignes and wonders, divers Hsb. 2. miracles and gifts of the Holy Ghoſt. Is *Elia* alſo among the Apoſtles? Well: he is the laſt of the Apoſtles, we will not looke for wonders, we will crave but truth.

The Prophee which ſpeaketh the word which I have not ſpoken, ſhall die: and if thou thinke in thy heart, how ſhall we know the word which the Lord hath not ſpoken? marke if the thing be not, nor come to paſſe, then the Lord hath not ſpoken, but preſumption. D. ut. 18. 20.

Is it come to paſſe that the word of *Matthew* Reſtore, is turned to deſtroy? Is it come to paſſe, that *England* is before *Graves* in ſincere profeſſion? we ſee (alas) it is not ſo: therefore we know the Lord hath not ſpoken to this man, but he ſpeaketh of himſelfe, therefore thou ſhalt not bee afraid of him, ſaith God. You were ſicke as nature inclined, and you ſay that the Angell prophesied you ſhould bee a Leper: you were bound prentile as others bee, and you ſay the Angell prophesied you ſhould be a bond-man: your Countrey hath done well, as many moe: And you ſay the Angell prophesied it ſhould fare well for your ſake. This is to prophetic of the weather, when the time is paſt. Who cannot have enough of ſuch Angels, if men would beleewe them? yet *Hanno* wrought with more credit then this, hee taught birds to ſing, *Hanno* is a God, and when they had learned their leſſon, hee lets them flye in the ayre, and whereſoever they came they cryed, *Hanno* is a God. This had ſome miracle in it, but *Elia* will face us out with a card of renne.

This is but a young Devill. You affirme, that at the deſire of the proud, *Elia* is beheaded: this is Prophetical indeede, it paſſeth my understanding. The Spirit of truth ſpeaketh plainly to edifie in truth, and giveth under-

Psal. 7. 19.

2 Pet.

James 5.

Psal. 89.

Math. 23. 27.

2 Cor. 11. 14.

Acts 16.

defending to the simple; but the Spirit of Satan leadeth mens minds to construe his saying as they list, that under ambiguous words he might sow erroneous opinions, & contention amongst men. These are the wells, without water, or those which bee deepe that men can draw no water out of them. This sentence cannot be verified; unless you make *John Elias*: and so we receive your submissions: see how Satan shall be taken in his owne snares. You demand confidently, if I be a false Prophet, what evil have ever I done? or where is the person that can accuse me of sinne? Christ might very well say so, which had power and reigned over sinne: but *Elias* is a man subject to infirmities, as we are, so saith *James*: But was there any Prophet or Apostle whom man could not accuse of sinne? O *Solomon*, thou wast not the wisest man, if a child be wiser then thou! O *David*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentise: if no man rebuke thee of sinne, thou hast no faithfull friend; if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser then the wisest, and thou hast said, I am purer then he which is a man after Gods owne heart. Woe bee to that holinesse which leadeth in hypocrisie unto damnation. Indeed I heare well of your conversation towards all men, and I am heartily sorry that such a good life should impart credit unto a false doctrine. I lament that the wisdom of the flesh should bee readier to godly workes, then the wisdom of the Spirit. It may pity a good heart that a body so well mortified from sin, should not have a spirit fitted unto it. But what doe you thinke of these false Prophets? Shall they not make a shew of godlinesse? Shall they not set forth a kinde of good workes (as the Papists doe to merit heaven?) yea, no doubt, else Christ would never have said, They shall be able (if it were possible) to seduce the Elect. Satan himselfe is transformed into an Angell of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The Damself cried after *Paul* and *Barnabas*, These men are the servants of

of the most high God, which shew unto us the way of salvation, and yet he had a foule spirit; *Judas* kissed, and yet hee betrayed: *Pilate* washed his hands, and yet hee was guilty: Satan alleadged Scripture, & yet he was but a diuell: Some preach Christ of envy and spite, and some of good will, saith *Paul*. If the false Prophets rise not in these dayes, when shall they come? if they confesse not many truths, how shall their lies be credited? if they make not a shew of Good workes, how shall they be held for Prophets? Whatsoever thou art, *Elias*, the false Prophets shall come daily, they shall come in sheeps cloathing, and they shall call themselves great men; and they shall speake strange words, they shall worke wonderfull things, and they shall seeme holy amongst men, and shall deceive many, but the end shall try them. *Judas* received thirty peeces, but after he cast them downe: Thou mayst win glory amongst some, but when desperation shall see from whence his torments came, then they shall cry, Woe unto that Prophet. Woe unto that Prophet. Cast downe those thirty peeces, if thou be not a child of perdition as *Judas* was, cast downe thy false name, cast down all which thou hopest to gaine by that cursed spirit: dost thou not know that he is a lyer? what dost thou look for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*; if it be such a glory to be called a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise? if thou hast not thy reward here, where wilt thou call for it? is the dragon become so familiar? is hell fire become so tolerable, that any man should looke for ease with the diuell, and make his pastime to lead a number after him into hell? Truly *Elias*, thou canst not seduce the Elect, for their names are written in the booke of life, and the Lord hath promised; no man shall plucke them out of my hands: Alas, wilt thou lose thy selfe, to lose those that are the children of perdition already? This is a strong delusion: yet a little nerer to thee, and if thou canst suffer me, even to thy heart, thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt thou

Phil. 1. 15.

Gal. 2. 18.

John 10.

Gal. 1. 2.

thou teach the truth? thou sayest we know that already: but yet thou wilt labour with us, and preach together. It is spoken like a friend, why then canst thou not joyne thy selfe with the Disciples? Why doest not the spirit put into their hearts to receive thee? if God had sent thee to us, no doubt he would have sent us to thee, that as many as be elected, might beleeve; for so did the Jewes when *Peter came*: and so did the Gentiles where *Paul* preached: and as the Angel warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he revealeth his secrets to his servants and Prophets. Amongst the people some said he is *Elias*, some *John Baptist*, some a Prophet: but the Disciples had him strait before he told them, Thou art the sonne of the living God. For the Spirits of the Prophets are subject to the Prophets: so saith *Paul*, which had the Spirit of God, My sheepe know my voice, (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect do not beleeve? It is I, saith *Elias*, and none else: God grant that never false Prophet find no more credit.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is past: you were filled with the holy Ghost from your mothers wombe, and doe yee not beleeve, or is not your time yet come, wherein men shall beleeve you? Why then doe you speake for credit before your time? or why doe you bid us believe you: I am weary of these tales, and have beene too long in reprovng that spirit, which I trust no brother will beleeve: Marke therefore, you shall heare, in a word, all which I have spoken: you which beare witness of your selfe, which have done nothing wonderfull, which speake like other men, which cannot answer in disputation, of whom no Disciple beareth witness, of whom no Prophet hath prophesied, whom no Brother hath received, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith, which lead us from our beliefs, which make the Son of man, alier, which confute the simplicity of the Apostle, in parables, and figures, which confesse the

Acts 14.

Acts 10.

Amos 3 7.

Matth. 16.

1 Cor. 14.

John 10.

Mat 17. 13.

Luke 1.

the Scribes, and deny Christ, which presume Christ did not respect the Prophesie, which come before you bee bidden, which come in at the wrong door, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which understand not Christ as his Disciples, which make the Spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophesie of the old Testament fulfilled before Christ, which have not the tokens which follow them that beleeve, which come to destroy, whose father is accursed, which privileged your countrey above all the promises that were granted to Christ, which teach false doctrine, which pervert the text of the Scripture, which prophesie of things when they are past, which speake darkly to divers senses, which cast your selves in your own sayings, which proclaim, Who can accuse me of sinne, which glory of your self above that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these stormy dayes, which make a shew of holinesse, which confesse truth to inferre lies, which cannot joy in your self to the Disciples, what are you a true Prophet or a false? If these be the markes of a true Prophet, how shall wee try spirits of Satan? Our religion taketh these for the markes of a false Prophet. *Elias* saith, we beleeve the truth: therefore he which takes *Elias* with all these markes for a true Prophet, by *Elias* own sentence is in a wrong beleeve: let us therefore keep the promise of our hope without wavering, for he is faithfull that Heb. 10. 23. promises. Be not suddenly moved from your minde, nor The 1. 2. troubled neither by spirit, neither by word, neither by letter, as if we had seen us. If a dreamer or Prophet rise amongst you, Deut. 13. 7. and give you a signe or wonder, and the same signe come to passe, and he not withstanding say, let us goe another way: ye shall not hearken unto his words: for the Lord proveth you, to know whether you will love him with all your heart, all the Prophets, when he had stretched out his hand, and had gone by, and said, neither to eat nor to drinke, nor 1 King 13. turne

1 Kings . 8.

turne againe the same way hee came, but hee was gone a man of Bethel over-tooke him, and said, I am a Prophet also as thou art, and an Angel spake unto me, bring him againe to thy house, and let him eate and drinke with thee, but hee lied unto him, yet he went with him, and did eate: but as they sate at the Table, the Lord spake to the man of Bethel. Because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to bee buried with thy Fathers. And as hee was gone, a Lion met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake unto him againe, and so the foolish Prophet was rebued of his Ass, because hee tempted Cod to alter his Commandment. How long looke we after deceitfull signes? How long haule wee betweene two opinions? If the Apostles speake the truth, believe them; if *Elias* speake the truth, heare him: a Prentice in Mansfield calleth himselfe *Elias*: but *Thomas* will not beleewe, how shall *Thomas* bee made to beleewe? Put to thy hand *Thomas*, and feele my wound. So shew me thy testimony *Elias*, let mee feele your heart, let mee see your workes, let mee heare your faith, your wisdom, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would have thought this man had spoken truth.

John 20.

Prov. 23. 17.

God is my witnesse, I have suffered the Spirit to speake unto thee, because I seeke thy conversion; but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not help thee, the rack must prove this doctrine; Wilt thou heap God and the Divell, and Man upon thee all at once? O wretched creature, and miserable Prophet! Who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall rejoyce, and I will be glad over thee: so I, which have gone thus far to bring thee unto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet wherein thou shalt bee called, if thou canst goe with mee, and it may please the Divine Providence to

call

The lost Sheep is found.

53

call thee at my voyce : I will sing praises, I will give thanks,
I will say unto my soule in all her troubles, Rejoyce my
soule, remember since thou praydest for *Eliu*, and the Lord
heard thee out of his holy Sanctuary, and thy conversion
shall not be hid from *I/r/w* : pity thy selfe before the day
of payment, and alwayes remember the sentence of
Gananiel, which never lighted false : If thou bee
nor of God, thou shalt come to nought,
and thy end shall be worse than
thy beginning.

Acts 9.31.

John 12.48.

*The word that I have spoken, the same shall judge you in the
last day.*

FINIS.

D 1

Epilogue

Questions gathered out of his true Confession by Henry

VWhether you are sure you shall live these three yeares, because you say after three yeares you must preach?

Whether may a man expect visions from God, because you say, for these three yeares you are to looke for more visions?

Whether shal you be able at any time to interpret the truth of the Scripture in all places without error, better then all the Doctors?

One of your sentences saith, you shall live chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath been neither pestilence, nor dearth, nor warre, nor earth-quake in your countrey these five yeares, nor shall be any time of your continuance there, because the Angel so promised? Is this more then ever was granted to Christ?

What Bible or Translation meane you, when you say, this Bible is truly translated?

Whether it be necessary to salvation, to beleieve all the articles of the Creed?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that hee did hold and beleieve the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to bee preached unto Lay-men? What free-will had Adam? And what free-will remaineth unto us?

What Scriptures are Canonically, and which are not Canonically?

Whether

33
Whether a man may marry his childe with a Papist, or other Heretick, hoping to convert him?

Whether Ministers should have livings or stipends?

Whether in some cases, a Minister may not be non-resistant?

Whether Hereticks, living to themselves, without corrupting others are to be punished with death?

Whether Satan knoweth the inward thoughts, further then by the outward habit of the body, and whether he can read and say, *Perbim caro fallunt.*

Whether Christ was, or is, or shall be known, and preached unto all nations of the world?

Where is hell? and what shall be the manner of punishment there to the reprobate?

What think you of the Antipodes, and those monstrous people which live in *Asia*, and of monsters in general?

What thinke you of that saying of Christ? This day shalt thou be with me in Paradise? what kind of place is this, and where, and to what purpose now it serveth? and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomy, Physiognomy, Palmistry, casting of a figure, of musicks in the Church? &c.

What think you of our Common prayer book and Letany?

What esteeme you of Fairies, Hobgoblins, &c. Whether their mony be true, and how they have it?

Whether should one meaning to be a Preacher, first study the Arts, or else study nothing but Divinity, as you have done?

Whether the fons, surplesse, cappes, tippets, bells, holydayes, fasting dayes, and such like ceremonies, are better observed, or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest religion, and most reformed to the Primitive Church?

What is meant by the Prison in *Peter*, whether Christ descended in spirit?

Whether our joyes in Heaven shall be, to all equall, and the

the torments in hell, to every one alike? and whether wee shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the grave?

Whether *Elizans* cursing the little children, did not sin.

At what age and stature shall all rise, in the resurrection? and whether the wounds and scars shall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Mark*, that said, Christ had an unclean spirit, and casted our devils by *Bezebub*, did they sin against the holy Ghost?

Whether images be in no respect tolerable, and whether a man remembreing Christ by seeing the crosse, doth sin.

Which is the greatest sinne that reigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part it is placed in the body?

In what estate shall the Sunne, and Moone, the Heavens, and Elements be after the last day, when there shall bee no creature upon earth?

What thinke you of player, and representing divine matters, as in pageants?

Whether all things amongst the faithfull Christians ought to be common? *Act: 4. 32.*

What doe you thinke concerning the Bishopping of children?

What City is described of *John* in the seventh of his Revelation?

Whether did the Apostles know sufficiently their salvation, before Christ died and rose againe?

Answered to every point, or yeeld.

Henry Smith of Husbands Boteswell, at the commandment of the right worshipfull his Uncle, Master Brian Cave, high Sherrife of Leicester-shire.

FINIS.

